THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Get into the habit of looking intensely at words, and assuring yourself of their meaning, syllable by syllable, nay, letter by letter. You might read all the books in the British Museum, if you could live long enough, and remain an utterly illiterate, uneducated person; but if you read ten pages of a good book, letter by letter, that is to say, with real accuracy, you are forevermore in some measure an educated person."—RUSKIN.

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WHO IS SAVED?

"BUT he that shall endure unto the end, the same shall be saved." (Matt. 24: 13.)

After our beloved Redeemer had enumerated the many and varied signs that would precede His great and glorious advent, when He should be "revealed from heaven with His mighty angels," to "judge all nations"; after giving a prophetic recital of many of the trials and persecutions that would be meted out to those who were, or would be willing to take upon them His name, He gave unto those disciples gathered about Him, those who had learned to put such implicit faith in the words that fell from the lips of their great Guide and Shepherd, the words of promise and encouragement quoted above—encouraging, yet uncompromising. Uncompromising because, even though they may suffer many of the trials mentioned, or go through many of the bitter experiences heaped upon the followers of the lowly Nazarene, yet, except they "endure unto the end," and so "overcome the world," they could not hold title, or lay claim to that great and glorious and complete salvation, in the presence of the Father and the Son.

And yet, in spite of these words of the Savior, we have people tell us that they are "saved" here upon earth, just as surely as if they were "in the arms of our blessed Lord," as they generally express themselves, quoting in support of this idea the words of the Savior in John 5: 24: "Verily, verily I say unto you, He that

heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come under condemnation, but is passed from death unto life." And they lay special emphasis on the word "hath."

Now, if we are going to accept their literal interpretation of this passage, without regard to other scripture, how are we going to explain away the many instances recorded in Holy Writ, which tell us that many of the saints, who had not only believed, but *obeyed* the gospel, after having had a *knowledge* of God, turned away from the paths of righteousness, or, in other words, "fell from grace." We do not have to confine ourselves to one incident of this kind, because this spirit of back-sliding, or falling away, was manifest in several of the churches that Paul had been instrumental in founding. If not, why the severe censures and upbraidings administered by this servant of God to the saints? As, for instance, see I. Cor., chapters 1, 2, 3; also chapter 11, verses 17 to 34; and, still more reproving, Gal. 3. Now we ask the question: Did these saints *have* the everlasting life "promised in John 5:24"? By reading Gal. 1:6, 9, those of the "saved" persuasion must answer yes, because we are told there that they were "called into the grace of Christ," and had "received" the gospel; and this, with the assurance that they had been "known of God" undoubtedly puts them in the list of true and sincere believers"; for they must have loved God in order to have been known of Him (I. Cor. 8:3), and to love Him, is to keep His commandments (John 14: 23). So if it were possible these were entitled to be "saved" from the grip of Satan. But, if they were in this alleged "saved" condition, how did they ever get into a condition that brought forth such reproof from Paul as we find recorded in the fourth chapter of Galatians, verse nine, where he says, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage"? And then, to make their condition clearer and more apprehensive unto them, he says in the eleventh verse, "I am afraid of you, lest I have bestowed upon you labour in vain." Would not this be rather a strange and unreasonable view for him to take, if he had considered them secure from spiritual downfall? Then again, will they accuse this apostle of administering the sacred ordinances of baptism, and the laying on of hands for the gift of the Holy Ghost, if he had not considered them worthy in the beginning? And yet they must do so, if he taught the same gospel to them, as he did to the men of Ephesus, in Acts 19, which he undoubtedly did, according to his own words in I. Cor. 4:17, telling them that he had sent Timotheus unto them, "who shall bring you into remembrance of my ways, which be in Christ, as I teach everywhere in every church"; showing us that the Galatians *must* have been entitled to "everlasting life," according to the logic of those who claim to be "saved." Yet we find that they had

alienated themselves from the ways of God, contrary to the injunction given to the saints in Heb. 12: 15, exhorting them to look diligently "lest any man fail of the grace of God." Suppose a man "fails" in business through transgressing the accepted laws of correct commerce, does he not forthwith fall from his previous high standing in commercial circles? This is what constitutes his failure. So with the grace of God. *If we keep His commandments*, we abide in His love. (John 15:10.)

"But," say some, "our Savior has promised it, and I believe what He says." True, Christ also breathed on His apostles and said, "Receive ye the Holy Ghost" (John 20:22), but by reading further, we see that it was not until "the day of Pentecost was fully come" that they received the great blessing (Acts 2:1), which was several days later. Also we read in John 17:11, that Christ, in His earthly body, speaking to His apostles, said, "And now I am no more in the world," and yet we read of Him being "in the world" for a period of something like forty days or more, between this statement, and His final ascension, and some days before His cruel death on Calvary. These instances are cited to show the fallacy of the "present tense" idea that some people hang onto without regard to reason, or the actual facts that exist, or the general teachings of the scriptures on the plan of salvation. And these persons who persist in following out this system in formulating *their* ideas of what constitutes the path of righteousness, must often find themselves confronted with the facts that exist in the case of the small boy with the cake, and are forced to admit that they are guilty of similar acts of childishness, in a gospel sense. The boy admits that all the cake is good, but the only part that he wants to swallow is the part that tickles his palate—the currants. So it is with many people and the Bible. They study its sacred pages more with a desire to support their own ideas and opinions, than to understand the Way of Life, and abide by it.

Can we call a few isolated bricks a house? or a few steel plates a ship? Yet when these materials are assembled in harmony with others that go to make up their respective structures, they form an adequate protection from the onslaught of all the inclemencies of weather. But would we consider a man seriously, who took a door, for instance, and a few bricks into a field, and then began to pride himself on having acquired all the peace and comforts of a home? Yet this is illustrative of the condition of some people who profess to believe the Bible. One more illustration: A visitor to a certain artist's mansion, wandered into one of the large rooms in which the owner had many works of the ancient masters arranged for private exhibition. He turned on one of the many lights, and began to form opinions and criticisms of the objects that met his view. An obliging servant happened round, and suggested that he have more light turned on; the guest expressed

himself as satisfied with his own ability to see aright. "But," said the servant, in the interests of the master, "it may help you in your observations"; and before the guest could finish saying that he "knew where the switch was, if he needed it," the room was flooded with light, emanating from a thirty or forty light electrolier. The visitor was amazed beyond measure at the transformation so effected, and now, instead or straining to discern dim outlines, vague shadows, uninteresting statues, and indistinct colors, his gaze rested upon a galaxy of the most priceless works, in all departments of art. How cramped and distorted his knowledge of the treasures contained in that room would have been if he had not taken advantage of the additional light, he realized then, and was glad that the servant had helped him to understand more of the true value of that collection, than he would have done by confining himself to that one little light, that was aided so successfully by its fellows, in making plainer the truth. This brings us to the necessity of accepting the Word of God, as outlined by His inspired servants, and abandoning all claims to interpret or discriminate on any part thereof, save in the light of other scripture, which, we must admit, is the best and safest interpretation of scripture. And, if we acknowledge that "all scripture is given by inspiration of God, and is profitable for doctrine," etc., (II. Tim. 3: 16), and that it is as binding upon us as if God Himself had spoken to us (II. Cor. 5: 20), then why not accept them faithfully as such, and not strive to envelop ourselves in a false and misleading security, with no better foundation than some mistaken interpretation of part of the holy word of God, that will not stand the light of sound and intelligent reasoning? We should not persuade ourselves with words into the idea that because we have a few isolated "bricks" from the gospel "house," that we have all the comforts and protection of "everlasting life." Because, when the storms of temptation come upon us, we shall realize that, had we taken such "bricks" as II. Peter 2: 20-22; Heb. 10: 26-29; Matt. 12: 43-45; Heb. 12: 15; I. Cor. 10: 12; etc., etc., as a foundation for our structure, we would have been better prepared to battle with adverse conditions; saved much pain and sorrow, resulting upon our awakening to our actual conditions; and above all, we would have been striving to prove ourselves more worthy of the "*everlasting* life" that is promised "in the world to come" (Mark 10: 30), and that eternal salvation from which there shall be no falling away." (I. Peter 1: 3, 4.)

Lurgan, Ireland. J. W. FITCHES.

THE cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin and never seeing noble game.—H. W. BEECHER.

THE SWEETNESS OF SILENCE.

"HEARD melodies are sweet, but those unheard are sweeter."—KEATS.

There is a secret sweetness in silence. I have stood in a densely wooded spot, amid the carolling of birds and the chirping of manifold insects, until the sweetness of its noisy peace has sunk into my soul; and in those moments of silent communing the beauty of nature's protean heart has been revealed to me.

There are many hidden voices in the halls of silence. They are voices of the past; and there are moments when these voices speak to us, these voices cryptic and wonderful. These voices crave audience with each one of us; but many refuse it. "The world is too much with us, late and soon." When I am tired of the talk of man, of the incessant babble of voices, I seek the mute music of silence. I would that you all knew the divine sweetness of the sound of silence—for silence breaks its vials of beauty over hearts in sore travail.

Time was when the greater part of Britain was wooded with trees, the birds trilled in their branches, and music lived in the solitudes that are now peopled with thousands of human souls, struggling and grappling with want. In these great spaces, where music ministered in the days that are dead, there is now an incessant torrent of noises, clanging and clashing. But it is my belief that behind it all, that music which once abundantly flowed from the heart of beauty into the rustic solitudes, still makes the silence of midnight beauteous with the streams of mellow music which has been embalmed in the cryptic halls of silence.

It is essential that man should spend some time in self communion.

> "By all means use sometimes to be alone:
> Salute thyself; see what thy soul doth wear;
> Dare to look into thy chest, for 'tis thine own,
> And tumble up and down what thou findest there.
> Who cannot rest 'till he good fellows find,
> He breaks up house, and turns out of doors his mind."

Silence speaks to all who list, and its message is divine. It is a solace to all who are worn with the frets of life. But in the crash and crush of modern days the voice that speaks is too often drowned in a noisy sea of sound. Silence is sacred to him who would commune with his God: it is to him irradiated with a golden glory.

"Silence is golden" is an apt proverb. The words we leave unsaid are sometimes of greater weight than those we speak.

Silence is eloquent with speech; for silence is akin to the infinite.

Search for silence, for God is there. 'Tis the still small voice the Christian loves to hear.

"Be still and know that I am God." The getting of that knowledge demands a stillness, and stillness gives birth to silence, and

out of the silence God speaks. Did not Joseph the Seer seek his God amidst the sylvan silence of the grove? There is no such thing as empty silence—for silence is ever pregnant with speech.

There is a knowledge of oneself and of God which can only be gained by silent communing with oneself and one's God.

Filled with the music of thought-voices and perfumed as a garden of myrrh is the mind when it is lapped by the waves of a silence which is pregnant with prayers that wing themselves upward toward the great White Throne.

Gateshead-on-Tyne. AUBREY PARKER.

THE LOVE OF HOME.

1. IT is only shallow-minded pretenders who either make distinguished origin a matter of personal merit, or obscure origin a matter of personal reproach. Taunt and scoffing at the humble condition of early life affect nobody in America but those who are foolish enough to indulge in them, and they are generally sufficiently punished by public rebuke. A man who is not ashamed of himself need not be ashamed of his early condition.

2. It did not happen to me to be born in a log-cabin; but my elder brothers and sisters were born in a log-cabin raised among the snowdrifts of New Hampshire, at a period so early that when the smoke first rose from its rude chimney and curled over the frozen hills, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada.

3. Its remains still exist; I make it an annual visit. I carry my children to it, to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections and the touching narratives and incidents which mingle with all I know of this primitive family abode.

4. I weep to think that none of those who inhabited it are now among the living; and if ever I am ashamed of it, or if ever I fail in affectionate veneration for him who reared it and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and, through the fire and blood of a seven years' revolutionary war, shrunk from no danger, no toil, no sacrifice, to serve his country and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted forever from the memory of mankind!—DANIEL WEBSTER.

LEARN to limit yourself, to content yourself, with some definite thing, and some definite work; dare to be what you are, and learn to resign with a good grace all that you are not, and to believe in your own individuality.—AMIEL.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1910.

Conferences.	Conference Presidents.	Missionaries.					Local Priesthood.					Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emigrated.		Excom'unicated.	Died	Strangers' Houses Visited.		Gospel Conversations	Tracts Distributed.	Books Distributed.	Standard Church Works.	Meetings Held.
		Apostles	H. Priests.	Seventies.	Elders	Ladies	H. Priests.	Elders.	Priests.	Teachers.	Deacons.					Over 8 years old	Under 8 years old.			In Tracting.	By Invitation.					
Birmingham	T. F. Greenwood			4	22	1		7	25	22	28	663	150	895	110	47	12		10	2113	4745	47253	468491	9709	187	2014
Bristol	J. F. Snedaker		1	6	16			25	14	6	11	354	92	502	36	32	2		10	2417	1189	24841	303430	9077	92	728
Hull	Thomas E. King			2	14			6	15	17	16	226	81	361	24	10	1		8	385	735	6255	253322	2075	24	986
Irish	W. W. Osborn		1	3	22			15	4	4	10	200	62	295	31	12		1	6	3324	2407	21265	381147	14435	67	704
Leeds	E. S. Horsley		1	6	19	2		13	15	19	50	683	122	900	72	25	3		24	11477	5105	35532	447821	7876	146	1240
Liverpool	R. W. Young, Jr.		3	10	17			10	19	15	28	658	207	937	67	40	2	2	20	1274	3680	30898	692085	8530	71	1792
London	W. P. Monson		2	9	39		1	28	31	25	32	768	113	998	127	70		2	16	861	2216	42065	830871	16522	136	1303
Manchester	Charles Porter		1	1	20			14	25	3	18	475	20	555	91	41	6		12	645	3189	44174	654460	11053	80	1373
Newcastle	Jos. W. Clark		3	6	13			13	13	15	39	572	167	819	84	63	19		8	237	2301	18513	400785	11210	48	934
Norwich	F. B. Hammond		1	4	11			10	12		3	239	43	307	36	14	4		2	7760	1442	13010	161939	2113	67	553
Nottingham	T. S. Wheatley			5	13			26	20	15	21	423	85	590	73	36	2	1	24	706	2948	33861	260308	10015	112	1230
Scottish	L. S. Burt		3	2	18			13	13	9	24	482	133	674	126	48	3	2	8	1346	2276	20247	346161	8744	131	903
Sheffield	Samuel Cottam		1	5	17			12	11	5	12	266	89	395	86	55	8		6	1165	3196	21798	381595	4863	87	1005
L'pool Office		1		2	1	2																				
	Total	1	17	65	235	5	1	192	215	155	292	6009	1364	8228	963	493	62	8	154	33710	35429	359712	5582415	116222	1248	14765

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 2, 1911.

REFRESHING EXAMPLES OF FAIRNESS.

In the midst of the rabid gibberish anent "Mormonism," to which the British people have recently been subjected, a few kind words, and fair, can scarcely fail to prove refreshing. It has been aptly said that Falsehood will travel leagues while Truth is getting her boots on, yet Truth always triumphs eventually. So it is with this great latter-day work. It will triumph and overcome every obstacle, *for it is Truth.*

In every civilized country to-day, there are to be found men and women who are practically proof against what is called "popular sentiment," created by irresponsible demagogues. The number of these apostles of the "square deal" is sufficient to keep the public pulse beating normally for the most part. By the power of their influence the reckless element is kept in check. They furnish the standard by which the nation is measured for the uniform of its rank in civilization. To them is due whatever of advancement the world has made towards the realization of high ideals of justice and right living; and to them comes finally momentous questions for adjudication. As an illustration of this spirit of tolerance, justice and broadmindedness, we submit the following observations from Mr. H. Cherry Jones, of Jones Bros. & Daly, Ltd., Packing Case Manufacturers, of Belfast, and written for the *Belfast Evening Telegraph* of January 3rd, 1911:

"Twelve months spent travelling through the State of Utah, the land of 'Mormonism,' has taught me many things of a strange civilization. To me Mormonism formerly spelled polygamy, and to be a 'Mormon' I believed one necessarily had a harem of many wives and numerous lady friends. I find, however, that such is not the case. The 'Mormon' people are a progressive and intelligent people, and altogether minus fanatical ideas about religion. The Book of Mormon and its doctrines are identical with those of the New Testament, and teach salvation through Christ. Some time prior to my present visit to Utah I had the pleasure of meeting Mrs. Susa Young Gates, one of Brigham Young's daughters, at the Suffrage Convention in Washington. In personal appearance and intelligence that delegation of a dozen women who accompanied her from Utah stood in the front rank. They

seemed to have an added dignity from consciousness that they represented a State whose men were so liberal and so progressive as to grant womanhood the right of complete suffrage. The interest aroused by meeting these types of Mormon women led me to further investigate their home environment in the inter-mountain State. I was fortunate enough to get a letter of introduction to the present head of the 'Mormon' Church, Joseph F. Smith, nephew to Joseph Smith the prophet and founder of 'Mormonism.' My greatest lack of real knowledge I found to be in regard to polygamy. I shared the common belief that formerly every 'Mormon' man who chose to do so might marry more than one wife. Senator Smoot, one of the apostles, removed this misconception at once by informing me that under the old conditions those who wished an extra handmaiden had to secure permission and enter a special Church order, and permission was granted only to those who had the highest standing morally, intellectually and physically. They also had to prove their financial ability to justify the assumption of the increased responsibilities of polygamy. Brigham Young when refusing applications for the polygamous order would say 'No,' kindly but firmly. 'I am sorry, but you will not be permitted to have more than one wife,' when the enamoured one was a man he regarded as unsuitable. The manifesto issued in 1890, and adopted by the Church, forbade any marriage which violated the law of the land.

"I am not drawing conclusions from the statements of a few prominent 'Mormons' wishing to defend the former practices of their people, but rather I wish to give my observations from a year's sojourn in different parts of the State. I do not wish to be understood as advocating polygamy, but it is a fact that leaders, like the Governor, Senator Smoot, the State Superintendent of Education, the President of the Normal School, and most of the leading men of Utah, are children of polygamous families. Those with whom I have conversed on the subject spoke kindly of their fathers' wives, as well as their own mothers. This I could not understand. When one travels through their country, and sees the garden spot reclaimed from land adjacent to the great American desert, in justice he must give credit to a people who have erected a civilization second to none out of an arid and mountainous wilderness. Many of us are content to judge the Latter-day Saints as they are to-day, or on their pioneer achievements, rather than on their past or present beliefs. This is, perhaps, too liberal a view for the average orthodox minister found in Salt Lake City. One patriarchal old gentleman, who accompanied me on several prospecting trips through Southern Utah, often spoke with much feeling on this subject, and lamented the fact that some men could not be true to only one woman, whereas he had been true to three women all his life—his three wives. The 'Mormon' Church takes up no collections. Strangers are always welcome in the tabernacles.

"Mormonism has its commercial or material side, a subject affording its enemies much ground for unfavorable criticism. The Church controls the great sugar beet companies of Idaho and Utah, capitalised at many million dollars; woollen mills, cotton mills; Zion's Co-operative Mercantile Institution, another million dollar concern; the Salt Lake Theatre, and formerly owned Saltair Pavilion—Utah's great bathing resort.

"Utah has no paupers, no beggars, few tramps. The indigent aged or other unfortunates are well cared for by the Church. It has always been a cardinal teaching with the Latter-day Saints that a religion which has not the power to save people temporally, and make them prosperous and happy here, cannot be depended upon to save them spiritually or exalt them in the life to come. The ancient Jewish tithing system is in vogue, and every Mormon is under moral obligation to give one-tenth of his income to the Church. The priesthood receives nothing, or very little, in the way of remuneration for its services, and the missionaries pay all their own expenses. Each mission lasts from two to three years. I met one of their young men in Alaska some time ago. I afterwards called on his family, residing in Lower Utah, and received a royal Irish welcome from his people. Two of his sisters had just returned from studying music in Europe. These girls were a peculiar contrast to the lonely country in which they lived. They were polished and suave of manner, graceful, and fit to take their places in any drawing-room.

"Mormons are friends and promoters of education. To the Latter-day Saints, salvation itself under the atonement of Christ, is a process of education. That knowledge is a means of eternal progress was taught by Joseph Smith:—'It is impossible for a man to be saved in ignorance. A man is saved no faster than he gets knowledge. The glory of God is intelligence.' These were aphorisms with the prophet Joseph Smith. I believe Mormonism is in the world for the world's good, just as much as any other branch or side issue of the great Christian religion.

"Perhaps the greatest treat in store for the tourist in Utah is a visit to the Great Salt Lake, the Dead Sea of America. The lake contains one-fifth of the entire ingredients in salt. The Lake is about twenty miles from the city. A railway owned by members of the 'Mormon' Church runs to it during the season. Last spring when I was there the season was not quite open, but the president of the company kindly provided a special train, so that I might enjoy the beautiful pavilion which is built out on the lake, and have a swim in the buoyant water—at least I expected to swim, but was surprised to find that I could not sink low enough in the water to be able to swim properly. Lying on my back, I tried in vain to get my feet in the water. One of the most amusing sights to be seen anywhere in the world is a common experience on the Great Salt Lake. A man who wishes to enjoy himself perfectly lights

a cigar, sits down on the water, and attaches a sail to his feet. Holding the rope in his hand, and resting in an easy position on the cushioned bosom of the lake, he sails where he chooses. Time never passed more pleasantly for me than when I sat in an easy position and smoked, with my body nearly half out of the water. Taken as a whole, Utah has many attractions for the tourist and investor. Salt Lake City affords an unprejudiced man abundant opportunities for studying economic, social and educational questions. It was a surprise to me. Its broad streets, its fine business houses, its splendid homes, and its crystal streams, running on both sides of the streets, are distinctive features of this unique and beautiful city.

H. CHERRY JONES,
Jones Bros. & Daly, Ltd.,
Ormeau Avenue, Belfast."

Mr. Jones's references to experiences in America, including Alaska, shows that he is a wide traveler and consequently well fitted to judge of peoples and compare customs and morals.

The following appreciative reference to our people appeared as leading editorial in the *Los Angeles Times* of January 10th, this year. The *Times* is one of the great papers of the Pacific Coast, and by reason of its independent character is peculiarly capable of free and unbiased judgment:

"All of the societies for co-operative production which were organized upon Edward Bellamy's plan of communistic ownership of property acquired by the industry of individuals, have failed. Fourierism, Brook-Farm, Dale Owen's experiment and that of Dowie came to grief. The one successful organization for co-operation both in production and distribution is that of the Mormon community. There the individual is permitted to retain for himself the results of his industry subject only to a community tax called a tithing.

"The success of the Mormon people as producers and accumulators of wealth is largely due to the system devised by Brigham Young, who, whatever his theological eccentricities, proved himself to possess a master-mind as an industrial organizer and leader. The Mormons were really the pioneers on the Pacific, for before the conquest of California and while Utah was still a part of the Mexican Republic, they went to the shores of the American dead sea to raise up the brazen serpent in the wilderness. In the midst of an echoless, voiceless space of sand and silence, with only the gilded morning and the painted sunset and the glimmer of a pulseless lake about them, they planted the standards of their faith in the desert, and sent its heralds forth to Christendom. They felt safe from human interference, for sterility environed them, isolation guarded them, and insignificance protected them. The

fulfillment of Benton's dream of a new highway to the Indies had not then disturbed the silence in their mountain canyons, and the shadowy sceptre of the Montezumas still stretched its impotent sway over their resting places.

"Each year after their first settlement, a number of converts to this singular sect from all parts of Saxon Europe left behind them the blessings and the blights of a more advanced civilization to gain a land which, but for them, had remained for twenty-five years longer as at the dawn of creation, with void upon its haggard brow, and desolation upon its burning breast.

"By their patient industry this cast-off people, these followers of strange gods, revoked the doom pronounced in the fateful beginning. They changed deserts into smiling lawns. They draped scorched wastes with bending orchards. They harnessed babbling waters to the wheels of toil. History nowhere makes mention of a colony of equal age more industrious, more wealthy, more powerful, or more self-sustaining. In what was once the heart of the great American desert they have cities with all modern improvements and facilities. They have a chain of thriving towns and opulent fields stretching through five degrees of latitude.

"The operations of their financial system defy precedent, and offer the most successful example on record of the power of co-operation. Ordinarily labor invites capital and capital in turn employs labor, but in Utah may be witnessed the phenomenon of wealth accumulated independent of imported nucleus, commercial advantage, or natural resources for—it will be remembered—that Utah achieved a prosperous industrial status before a pound of bullion had been taken from her mines. Like the Kilkenny cats, the saints seemed to live upon each other, only each cat grew fat by the operation.

"From a people poverty-ridden, sterile of resort, strangers to invention, untutored in art, with no navigable waters uniting them with the sea, devoid for many years of railroad communication with commercial and manufacturing centers, destitute of everything except industry, they built up in twenty-five years a structure of wealth and credit which forced San Francisco and Chicago into eager strife for entrance to its portals and cast the reflex of its glittering walls into the very fogs of London. Let those explain this politico-economic puzzle who may—we only state it."

The Deseret News of January 13th, commenting on the foregoing item, says editorially:

"Well, the Latter-day Saints came to Utah in order to build a commonwealth in which religious liberty, justice, righteousness, and virtue should prevail. And because this was their first and chief concern the Almighty blessed the land, and their labors, and they prospered. That is the true solution of the 'puzzle.'"

And, speaking of references to this people and their work, it is a significant fact that one seldom, if ever, finds reputable men or women engaged in attacks upon us. Such things are reserved for the religions bigot, the moral pervert and "lewd fellows of the baser sort."

S. N. L.

FROM THE MISSION FIELD.

Release and Departure.—Elder Theodore Korthals, of the Netherlands mission, has been honorably released and sailed for home January 28th, 1911, per s.s. *Baltic.*

Elder Addresses Adult Class.—Elder Isaac P. Robinson writes: "I had an opportunity of addressing an adult class—'non-sectarian'—in Alberthorpe, near Wakefield, January 20th, 1911. About fifty members were present. They were desirous of hearing some of my missionary experiences amongst the Indians. I was treated with all the respect and courtesy one could desire. Many questions were asked, and I answered them with satisfaction. I was asked to come again."

Relief Society Organized.—About forty saints of the Nuneaton branch (Birmingham conference), met at the Gate Hotel Assembly Rooms, Sunday, January 22nd, 1911, at 3 p.m., for the purpose of organizing a Relief Society, which was accomplished. Sister Lillian Gunn was chosen president; Eliza Ison, first counselor; Mary Horne, second counselor; Anna Seckington, secretary. Some good instructions were given by President Thomas F. Greenwood and Sister Sarah W. Howard. A very good meeting was held in the evening, the house being well filled.

Choir Concert.—The "Gypsy Choir" of the Pudsey branch (Leeds conference) which gave an excellent concert here on Tuesday, December 27th, 1910, accepted an invitation from Mr. Tempest of the Burleywood mission, to repeat the same at his mission hall, Saturday, January 28th, 1911, which they did in a very creditable manner. They were treated very kindly and everyone was pleased. Mr. Tempest also invited them to give another concert as soon as convenient. The elders have had the pleasure of speaking in his hall, and the people have a good word for the Latter-day Saints.

Branch Conference.—A branch conference was held at Clayton (Leeds conference), Sunday, January 29th, 1911. There were in attendance: President E. S. Horsley, Sister Eliza B. Horsley, Elders James A. Webster and Herbert East. After the general and local authorities were presented and sustained, Elder James A. Webster

reported the branch, and Sister Marie Wood reported the Relief Society, after which Sister Eliza B. Horsley spoke very forcibly on the object and necessity of baptism. President Horsley spoke on the law of tithing as revealed from one dispensation to another, and its blessings. A good spirit prevailed and all seemed pleased.

Baptisms.—On Saturday, January 21st, 1911, a baptismal service was held at Gorton (Manchester conference), when thirteen souls were added to the fold of Christ. Nine of the converts were from Hyde, two from Manchester, one from Bury and one from Bolton. The converts were baptised by Elders W. E. Mitton, D. G. Emery and Thomas Anderson. Over a hundred saints and friends were present to witness the service.

Two more converts have been added to the fold recently in the South African mission, one at Table Bay, and one at Bloemfontein, Elders Alfred J. Gowers and Elmer P. Chipman officiating.

A baptismal service was held at the Westgate Baths, Newcastle (Newcastle conference), Saturday evening, January 28th, 1911, at which four souls were added to the Gateshead branch and one to the Pelton branch, Elders F. A. Dahle and Parley Swainston officiating.

Successful Socials.—About one hundred saints and friends enjoyed a very successful social given by the ladies of the Norwich branch of the Norwich conference, in St. Stephen's Chambers, Thursday evening, January 26th, 1911, from seven until eleven o'clock. An excellent program of a variety of games, extemporaneous speeches, songs and recitations was well rendered. An ample quantity and a suitable variety of refreshments, served at intervals, gave the necessary life to the occasion. The hall was uniquely decorated, and all expressed themselves as having had an enjoyable time, and congratulated the committee on its success.

A social was held at 40 Donegall Street, Belfast (Irish conference), on Saturday night, January 28th, 1911, in honor of Elder Leonard S. Miles, who has been released and is about to return to his home in Smithfield, Utah. A very enjoyable program was rendered, after which light refreshments were served and games were played. Elder Miles has been in the mission field about twenty-six months, and during that time has made many friends over here in Ireland who will miss him greatly when he is gone.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XI.—THE SACRAMENT OF THE LORD'S SUPPER.

Text: "This do in remembrance of me." (Luke 22: 19.)

I. INSTITUTION OF THE SACRAMENT AMONG THE JEWS.

1. The occasion:—at the Passover feast immediately preceding the crucifixion (Luke 22: 8-13).

2. The ordinance:—partaking of consecrated bread and wine, in remembrance of Christ's atoning sacrifice. (Matt. 26: 26-28; see also Luke 22: 19; Mark 14: 22-25). Compare with foregoing references Paul's account of the Sacrament and its import (I. Cor. 11:23-25). Note that Paul is the only Biblical writer using the term "Lord's Supper" as applied to the Sacrament. The term probably has reference to the fact that the Sacrament was first administered at the time of the evening meal, which meal, however, was the principal meal of the day among the Jews.

II. Institution of the Sacrament among the Nephites (B. of M., III. Nephi 18: 6, 7, 11).

1. The occasion:—the visit of Christ to the Nephites shortly after His resurrection.
2. The ordinance:—partaking of consecrated bread and wine in remembrance of Jesus Christ.

III. Purpose of the Sacrament.

1. To commemorate the atoning death of Jesus Christ.
2. To secure the continued companionship of the Spirit of the Lord (B. of M., III. Nephi 18:6-11; Doc. and Cov. 20: 77-79).

IV. Administration of the Sacrament.

1. Authority of the Priesthood required:—that of the priest of the Aaronic order (Doc. and Cov. 20:76).
2. The sacramental emblems. (a) Bread and wine used originally (see references under I. and II., this lesson). (b) Bread and water commonly used in the Church to-day. Water substituted owing to difficulty of procuring wine of assured purity. See special revelation to Joseph Smith, authorizing this substitution (Doc. and Cov. 27: 2-4).
3. Consecration of the emblems. (a) Of the bread (Doc. and Cov. 20:76, 77; compare B. of M., Moroni 4). (b) Of the wine or water (Doc. and Cov. 20:78, 79; compare B. of M., Moroni 5).

V. Fit Partakers of the Sacrament.

1. Members of the Church only (Doc. and Cov. 20: 75; B. of M., III. Nephi 18:5, 11; compare 26:21).
2. Sacrament to be withheld from unrepentant transgressors. (Doc. and Cov. 46:4; see also B. of M., III. Nephi 18:30.)
3. Officers of the Church charged with responsibility in this matter (references last given: see also Doc. and Cov. 20: 68, 69).

4. Sin of partaking of the Sacrament unworthily (I. Cor 11: 26-30; B. of M., III. Nephi 18: 29).

General reference: "The Articles of Faith," Lecture IX., pp. 175-182.

LIGHT IN THE DARKNESS.

Traveling along the highway of Life, the road seemed rugged and grim;
Often I stumbled, and often I fell, and often my sight grew dim.
The pathway was dreary and lonely and sad, in darkness I blindly did grope,
When out of the darkness there suddenly gleamed the wonderful lodestar called Hope.

It led me unerringly onward, it shewed me the pathway most clear;
It shewed me the beauties and glories of life, and soul-stirring songs I did hear.
And wonderful draughts from a crystal spring made my heart beat with courage and youth;
I stepped boldly forward, for prayer was my shield, and my weapon the keen sword of truth.

To those who are weary and lonely and sad, these wonderful tidings I send;
The very same vision can brighten your path, and prove both your guide and your friend.
'Tis free to the aged and youthful and all, 'tis priceless, and therefore unpriced;
This feeling of peace will enter your soul, by embracing the gospel of Christ.

North London Branch. A. E. GRAY.

DIED.

EASTER.—Miriam, the little nine year-old daughter of Brother and Sister Easter of Grimsby, on January 17th, 1911.

THOMPSON.—At Hebburn, Durham Co. (Newcastle conference), on January 24th, 1911, Brother Thomas Thompson, Sen., aged 76 years. For sixty years a faithful Latter-day Saint. Funeral services conducted by the elders.

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